

TON ACADEMY.
Ball, A. B., Principal.
Lessons of eleven weeks will commence on
the 1st of October, and continue to the end of
the year. The present teacher, Mr. Ball,
is a man of great talents, and his course
is very pleasant, being two miles from
the beautiful beach, which abounds in the
resort of great numbers in summer.

**affords peculiar advantages for such as
are removed from the various scenes
of life, and the friends and students
are all most excellent and
kind; whose kind and gentle
influence in the improvement of de-
votion is of the highest extent. Less
instruction is employed to leave the
impressions of the mind, and the
classroom is thorough and ample, contain-
ing an English and Classical library,
and a large number of books on
theology and ecclesiastical history, to
ensure the "Olive Branch," by giving
it a good foundation. The fees are
\$400 per quarter. For French, \$400;
including inns, washing, &c. \$400;
\$450 per week.**

CERUSUS D. ELDRIDGE, Secretary
22, Fane St., Jan. 21.

MALE TEACHER.
Leave the charge of a Female Boarding
School in English, Latin, French, &c.
Fees, \$400 per quarter, including board,
one hour of a situation by application
to the Master, Frank Society, Boston, Feb. 1.

MG. HOUSE TO LET.
A poor family, to take the Room
in the house of Rev. S. Blasius, in a plain
situation of Rev. S. Blasius, See, of Aug.
11.

FOR THE PEOPLE,
Very popular tales, "Three Days
of 'Elijah," "The Confession, or
The Contests, or Miracles of
Jesus," in one volume, at the very low price
of 12cts. to 15cts. Whipple & Bamrell, 9 Cornhill,
Feb. 2.

ISM IN AMERICA.
A full narrative of the Revivals
in England. Also thoughts on the
best way to acknowledge and promote
them. 12mo, \$1.50.

Received in New Brunswick, in Dec.
1837, a copy of "The Spring," a
newspaper, between true and false Religion,
orthodoxy of Christians,
and to the Truthful, Cons-
ciousness to the Young, Con-
cerning Christians in Judging their
Worth, or Aid to Growth in Grace,
Christian's Closet, by Palmer,
Price 25cts.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Washington
St., Feb. 2.

Revivals of Religion,
A full narrative of the Revivals in
England. Also thoughts on the
best way to acknowledge and promote
them. 12mo, \$1.50.

Received in New Brunswick, in Dec.
1837, a copy of "The Spring," a
newspaper, between true and false Religion,
orthodoxy of Christians,
and to the Truthful, Cons-
ciousness to the Young, Con-
cerning Christians in Judging their
Worth, or Aid to Growth in Grace,
Christian's Closet, by Palmer,
Price 25cts.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Washington
St., Feb. 2.

Jenks' Commentaries, for sale
WATSTER'S, 47 Washington St., it
is to be sold.

DEATH BY J. S. C. Abbott,
THIRD EDITION.—By Rev. J. S. C. Abbott, author
of "Home," embellished with four illus-
trations, and every body will read, and will
it. It will bear a favorable comparison
with any other book on Religion,
orthodoxy of Christians,
and to the Truthful, Cons-
ciousness to the Young, Con-
cerning Christians in Judging their
Worth, or Aid to Growth in Grace,
Christian's Closet, by Palmer,
Price 25cts.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Washington
St., Feb. 2.

Mr. Rogers' Sermon, occasioned by
the death of Steamer Lexington, deliv-
ered by Rev. Wm. M. Rogers, Pa-
per before the New-England Society
PERKINS & MARVIN, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-
oks & Marvin, 114 Wash-
ington St., Feb. 2.

Received
book Platform—Bacon's Church Bo-

plied, "I have a hope." When inquiries were made respecting the ground of his hope, the sick man inquired of his wife if it was not time to take his medicine, and then he desired some alteration in his pillow, while no answer was given to his pastor. When these affairs had been attended to, the sick man inquired respecting a minister in a neighboring town, how he got along with his people. After a kind but very brief reply, the pastor once more attempted to turn conversation to the subject of personal religion. But the sick man replied, rather coldly, "I have no particular solicitude on that subject. I have professed religion more than twenty years, and I am willing to die. I desire you to pray with me," evidently intimating thus a wish to terminate the interview.

On retiring from that sick chamber, said the affectionate minister, I went away thinking I had rather have the *fears* of Mr. A. than the *hopes* of Mr. B.—*Pastor's Journal.*

BOSTON RECORDER.

FRIDAY, MARCH 6, 1840.

FROM OUR CORRESPONDENT.

WASHINGTON, Feb. 25, 1840.

Mr. WILLIS.—It has often been remarked by travellers in the United States, that the Sabbath is less generally observed in the South than in the North; and less strictly and habitually, even by those, who intend not to violate the spirit of this divine institution. There is certainly some foundation for this remark. For, while we have to lament the increasing desecration of the Lord's day, even in some parts of New-England, the evil has not there reached that degree of desecration, which prevails further South and West; and especially, I may add, in this city and vicinity.

If you ask for the cause of this difference—if you inquire, why professing Christians here are less strict in keeping the Sabbath, and less punctual and uniform in their attendance on public worship; and why the irreligious part of the community are more boisterous and profane on that holy day, than with you; and why they manifest less reverence and respect for the institutions connected with it, as a day of holy convocation and religious instruction; I answer, it is, in my apprehension, owing in a great measure to the fact, that SATURDAY EVENING is still extensively regarded and practically observed, in New England, as a season of preparation for the approaching Sabbath; while here it is devoted to business and pleasure, with peculiar energy and ardor of pursuit.—Our fathers, the Puritans, universally considered it as a part of holy time; and accordingly, at the setting of the sun, they laid aside all worldly business, and abstained from all recreations, even that of visiting and ordinary social intercourse; and those who maintained family worship, honoured their evening devotions at an early hour, that they might enjoy a longer season, the ordinary, for family instruction, and be able to retire early to their rest. And, although in consequence of the immigration of persons of different sentiments on the subject, and perhaps of other causes, the practice of observing Saturday evening, as strictly as holy time, is now very extensively abandoned, especially in our cities and villages at the North; yet even now there are not a few, who carefully close their secular business, with the setting sun. And almost universally, I believe, religious people regard Saturday evening, as somewhat different from the other evenings of the week; and spend it in a manner, which has a tendency to prepare them for the duties and privileges of the holy Sabbath. It is with them, if not, as with their fathers, holy time, yet a season of preparation for the best improvement and highest enjoyment of the day consecrated by the resurrection of the Redeemer. They endeavor to bring their worldly business to a close, as early as practicable. They seldom visit on that evening. They generally avoid public meetings, and whenever would keep them from their families and the duties and enjoyments of the domestic circle. They endeavor to retire early, that they may obtain rest and refreshment by sleep; and thus prepared to appear early, with their families, in "the assembly of the saints," on the Lord's day.—The reverse of all this is true of the South; and especially, as I can testify and as I am obliged to say, of this city. And, though other causes might be named, which lead to a violation of the Sabbath here; yet, it seems to me, that the manner, in which Saturday evening is spent, contributes more than anything else, to create the difference before alluded to; and make the Sabbath any thing but a day of sacred rest and holy convocation. Here Saturday evening was never kept as holy time; and it is not now observed, as far as I can see, even by the most exemplary Christians, as a season of preparation for the Sabbath. On the contrary they push their worldly business and recreations into it, with more eagerness often, than into other evenings. Of course they exert no restraining influence, in this respect, on the world around them. Indeed, the wicked seem to have selected this evening, as peculiarly favorable for public amusement and midnight revelling.—I am told, it is the favorite season for gaming and drinking, for visiting the theatre and other places of dissipation. The effect of the observance of the Sabbath is what might be expected, most unhappy.

Attendance on the worship and instruction of the sanctuary is exceedingly irregular and uncertain. I am afraid this remark is true of some, who are Christians by profession. They do not seem to have settled the question, that they are stately to be found in the house of the Lord, as often as the day of the Lord returns. But they leave the question to be settled by minute circumstances. If the weather is fair—they are up in season, breakfast is finished; and *convenient* preparation can be made, before 11 o'clock, they will be seen at church; and in the afternoon, those who have their places of worship open, will attend, if dinner with all its appendages are out of the way before half past three. But otherwise many, who profess to respect religion are found *wanting*; and, I suppose, forget that they are violating the Sabbath, or rather perverting it, from the purposes, for which it was given to man, as much as if they were engaged in their daily occupations. Many persons do not attend public worship at all. Many seem to attend occasionally, merely for the purposes of gratification and amusement—to be seen, or make a display; or, at best, to hear the most eloquent preacher who can be found. The servants, and lower classes of society, and especially the ungoverned children are in the streets, and exceedingly noisy. In pleasant weather many are riding; I am told that the cars, on the rail road to Baltimore perform an extra route on that day; and at a reduced price, for the accommodation of idlers and habitual Sabat breakers.

Now, it seems to me, that much of this difference in the observance of the Sabbath between this city and yours—this region of country and New England, may be traced to the influence, which Saturday evening carries into the Sabbath. If this is true, let it be well considered, by those who yet "have a Sabbath." If we do this, it becomes Christians of the North to hold fast what remains of the Puritan sanctity of the "preparation season." If we do not view Saturday evening, as strictly a part of holy time, (and I am not about to discuss that question) yet should we not, with great care, observe it, as the precursor of the Sabbath; and in a manner, calculated to prepare our minds and our children for the duties and blessings of those who "forsake not the assembling of themselves together," seasonably and stately on the Lord's day?—Should not

Christians avoid all social visits, on that evening? Should they not keep their families from all public amusements and recreations, however innocent and harmless they may account some of them, for other evenings? Should they not protest against the holding of political meetings on that evening; and, if their protest is not regarded by partisan politicians, should they not, by their absence, make their objections to be felt, and regarded in future?—Should not ministers decline, except on extraordinary occasions, those exchanges, which require them to leave their families and become visitors, on this preparation evening?—Much has been said about ministers' riding on the Sabbath. But I am persuaded, that absence from their families and studies on Saturday evening, and the derangement of the order of the family visited, with the breaking up of all those hallowed associations, which they find in their own closet and family circle, is an evil of greater magnitude, than the riding to church, four or five miles, on Sabbath morning. It may not be best for them to make the exchange. But, if made, let it not deprive them and their families of the season of preparation. If we would guard the Sabbath against desecration, we must guard against the encroachments of the world on the appropriate time for preparation.

Yours, &c. B—J—

ANNUAL CONCERT OF PRAYER FOR COLLEGES, &c.

The usual meeting was held in Park street church on the last Thursday evening of February, and numerously attended. The exercises were introduced with the hymn,

"Glorious things of thee are spoken,
 Zion, city of our God," &c.

Rev. Dr. Jenks offered prayer, giving thanks for the indications of the special presence of God in various parts of our land, and in this city in particular; and in behalf of the institutions of learning in the land,—for those engaged in teaching, and for the blessing of God on the young men engaged in a course of education. The following hymn was then sung:

"Indulgent Sovereign of the skies,
 And wilt thou bow thy gracious ear," &c.

Rev. Mr. Aiken addressed the audience, with the inquiry, "How ought the churches to regard the colleges of our country?" They were founded in faith and prayer, with especial reference to the kingdom of Christ. Many of their founders are dead; but their prayers are not dead. They are among the golden vials full of odors;" and we now mingling our prayers with the prayers of the dead. God has owned and blessed these institutions. The pastors of our churches, who have gone to their rest, as well as those now in the field of labor, were reared and nurtured in them; and here too have been reared men of other professions, who have been ornaments to our country. We have much occasion for gratitude—how has God, from age to age, poured down upon the colleges of New England the blessings of his Spirit.

There are now, he said, from 6,000 to 7,000 young men in these institutions, in the various stages of their education. More than 2,000 of them have consecrated themselves to the service of the Redeemer; and have gone to these institutions to qualify themselves for this service. But there are more than 4,000 of them without hope, and concerning many of whom it may be said that they have no distinct object in view. Many of these have been consecrated to God by their parents; and some of them are in the last stages of their course, over whom the hearts of their parents are weeping in agony.

Our colleges are the hope of our country. From these institutions must go forth those influences which are to bless our land. Blot out these sources of light, and our country must deteriorate, and sink back into darkness and the shadow of death. Upon them we must rely for the men to supply our churches at home, and to go forth and proclaim the gospel in their lands.

There were other institutions, also, said, besides our colleges, where our sons and daughters are assembled for the purpose of acquiring knowledge, which should by no means be excluded from our prayers. And he urged the promises of God, in relation to the glories of the latter day, as a ground of strong confidence in asking for these blessings.

Rev. Mr. Towne read the request of a father, in behalf of a son in college, in relation to whose piety he has some hopes, but many fears; and offered prayer for the institutions of learning generally; for the young men who are struggling with difficulties and privations, in order to enter the ministry; and particularly for the individual whose case had been named.

Rev. Mr. Adams made some interesting statements respecting the early history of Harvard College. In Sept. 1630, the General Court of Massachusetts advanced £400 toward the foundation of a college; and as the faithful and celebrated Thomas Shepard was then preaching at Newtown, it was determined that the college should be placed there; and the name of the place was changed to Cambridge, with reference to the University of Cambridge in England. Several of the other colonies made grants, and many individuals, also, made donations. But the Rev. John Harvard, of Charlestown, made a donation of £779; and because he led the way, and gave the largest sum, it was determined that the college should be called by his name. The early winters of New England compare the piety and zeal of its founders with that of the men who founded schools for those who were to be successors of the apostles and of those ordained by them. One of them says, "If it had not been for this college, darkness would have covered the land, and gross darkness the people; for it would have been impossible to have obtained ministers from the other hemisphere."

There can be no doubt as to the sentiments originally taught in Harvard College. The Synd of 1648, which met in Cambridge, adopted the Westminster Confession of Faith; and another, which met in the same place, forty years after, adopted the confession made by the Congregational ministers who met at the Savoy, in London,—with a few alterations, to make it accord with that of Westminster. It was read twice and publicly adopted, and declared to be the faith of New England; and the doctrines and teachings of the college were expected to conform to it.

It is exceedingly interesting, in reading the early writings of New England, to see how good men seemed to kindle at the mere mention of Harvard College. The object for which they followed Christ into the wilderness, they say, would have been lost, but for the set of men sent forth by this college; and they say, but for Harvard College, the death of the first settlers would have been the death of this country.

In 1654, the venerable Charles Chauncy was President of this institution; of whom it is said that such was his eminent piety and constant prayerfulness, he "conversed often with God than with men." He took great delight in the doctrine of *justification by faith*, which he regarded as the glory of the Christian system, and on all proper occasions, he was forward to express his sentiments on this point, cautioning the students against all systems which exalt man and abase Christ. In his diary he says, "I am resolved, by God's help, to leave all for Christ, all my hopes are in him and he is my

peace." In a letter to a minister, he charges him to preach much about the miserable state of man by nature, the preparations for conversion, the necessity of union and communion with Christ and the signs of justification by faith. When he was dying, after he lost the power of speech, he was asked for a sign of his hope. He immediately "stretched up his hands as high as he could reach towards heaven, and so his renewed and ripened soul flew thither, in the 82nd year of his life."

It is a remarkable and striking fact that the hearts of the founders of this institution were often pained at the thought of its degeneracy. It is curious to read the frequent pious exclamations, lest, after all the care bestowed upon it, the object of their pious zeal might degenerate; and they took opportunities to warn the students against it. A pious man said, "I have visited some places where God had before planted his church and a faithful ministry to see if I could discern any footstep and remembrance of former mercy; and lo, it was all grown over with thorns, nettles had covered the face thereof, and the stone wall thereof was broken down." Merely forbid that this should ever be the case with New England, and especially with Cambridge."

One of the early historians of New England quotes from a Latin oration of Dr. Arrowsmith, and says, "God grant that this institution may be so tenacious of the truth, that it shall be easier to find a wolf in England or a tound in Ireland, than a Socinian or Armenian in Cambridge."

The Rev. John Wilson, the first pastor of Boston, wrote a Latin Elegy, in which he gives the views of Harvard, in relation to the college, and puts into his mouth these words: "The common good, but especially the glory of Christ, and love for posterity, has induced me to lend my aid in establishing this institution. I shall be satisfied if it produces men eminent for piety. But, if you degenerate,—if sectarianism or any heresy enter among you, how will my hope be defeated? and more than this—How displeasing will it be to the great God! If this shall be the case, let the institution no more be called by my name. The joys of heaven would hardly suffice to console me if bereaved of this hope."

In 1740, Whitefield preached in Cambridge, and there was a revival of religion there,—just one hundred years ago; and this is the last revival of religion in Harvard College, which we find on record. In the class of 1741, the next year after this revival, there were twenty-five students, and thirteen of them were ministers of the gospel. From 1640 to 1700, there were 222 ministers amongst the graduates. From 1700 to 1750, there were 470 ministers. But from that time, the number began to decrease. The next 50 years, there were 437; and from that time to 1830, there were only 154. Although there have been no revivals, and perhaps few cases of conversion, in the college, during this period; yet, there are interesting facts to show that the prayers of its pious founders, and the prayers still going up from many praying circles and individuals, are not disregarded. Two years ago, there were fourteen individuals of the class of 1826, who had been hopefully converted since they left college; and several of them have left other professions, and entered the ministry. Of other classes some have given evidence of conversion, since they left college.

Rev. Mr. Anderson read several very interesting extracts from a letter recently received from Dr. Grant, giving an account of his narrow escape, both from the fury of the populace at Diabekir, and the danger of perishing in the snow, on crossing the mountains of Armenia. On two occasions, this danger was imminent. At one time he found the snow from two to four feet deep, and the path so obscured that his guide gave out, and he had to dismount and trace the path with his feet. At another, the snow fell so deep after he started, as entirely to cover up the road, and his guide lost the way, and gave up, saying it was impossible to proceed. In this dilemma, he felt that God alone could save him, and he must trust in him; for if they attempted to return, their own footstep were covered up with the drifting snow, and they should have the wind in their faces. But God sent deliverance. Just at this moment, four hardy Highlanders came tramping along the mountain road, and they persuaded one of them to return as their guide. Dr. Grant is engaged in the perilous undertaking, with the hope of penetrating into the Kurdish mountains, in order to visit the independent Nestorians—an object of so great importance that he deems it proper to risk his life in the attempt; and such is his determination, that no ordinary obstacles will deter him from accomplishing his object.

2. PROVISIONAL DEVELOPMENTS.

The developments of Providence in Western and Central Asia, are of an exceedingly interesting character, in their bearings upon the cause of missions. The Turkish empire is now in a most interesting position. Its independence is little more than nominal. Indeed, it exists through the sufferance of the great powers of Europe, (excepting Russia, which stands ready to pounce upon it as her prey.) But there are two facts of great interest—the first is the abolishing of monopolies by the government, which have been one great cause of the depopulation of that fine country. The natives now feel something of the influence of motives to industry and enterprise.

This has had an important bearing on the spiritual condition of the country; for industry is indispensable to the success of religion. The other fact is, as it is reported, though it is not yet certainly confirmed, that the Sultan has issued a decree of religious toleration, founded on the *creed-Napoleon*. It is very possible there may be something there very important and interesting to contemplate, of which we shall know more ere long.

The developments of Providence in Central Asia, are also of a very interesting nature. Through the instrumentality of the British Government, so-called, and the *Protectorate of Persia*, the *Turkish empire* is now in a most interesting position. Its independence is little more than nominal. Indeed, it exists through the sufferance of the great powers of Europe, (excepting Russia, which stands ready to pounce upon it as her prey.) But there are two facts of great interest—the first is the abolishing of monopolies by the government, which have been one great cause of the depopulation of that fine country. The natives now feel something of the influence of motives to industry and enterprise.

This has had an important bearing on the spiritual condition of the country; for industry is indispensable to the success of religion. The other fact is, as it is reported, though it is not yet certainly confirmed, that the Sultan has issued a decree of religious toleration, founded on the *creed-Napoleon*. It is very possible there may be something there very important and interesting to contemplate, of which we shall know more ere long.

Rev. Mr. Winslow offered some remarks, on the great truth that the world is to be converted by prayer, in connection with corresponding effort. It was impossible, he said, for any one to possess the spirit of adoption, without some desire for the conversion of others. He proceeded to remark upon the elements of prevailing prayer—it must be offered for things agreeable to the will of God; and the coming of his kingdom, and his will being done on earth, are petitions agreeable to his will—it must proceed from righteous men,—righteousness being the soul of prayer.

He concluded with an allusion to the spirit of humility—sustained by numbers—with persevering importunity—and finally, with corresponding effort. He concluded with an allusion to the evidence we have that God is pouring out his Spirit on this city, and urged the exercise of a missionary spirit at home with such a course of conduct—such prayer and watchfulness, as to cherish and retain these blessed influences.

FOREIGN MISSIONS.

[Notices from the *Missionary Herald* for March, 1840.]

CHINA.

Messrs. Bridgman, Parker, Aheal and Williams are pursuing their arduous labors, with as much constancy and success as the peculiar state of things in the country will permit. So far as the mission has experienced any interruption, it has been from incidental, and not direct causes. There has been no marked unfriendly cognizance taken of it by the government.

Dr. Parker remains at Canton, to demonstrate to the Chinese, that he is their friend, and wishes at every sacrifice to promote their interest. The other brethren are at Macao.

EASTERN AFRICA.

The attention of the Committee was called to the Island of Zanzibar, on the Eastern coast of Africa, by Mr. Waters, a pious man of Salem, who went out as a merchant, and as United States Consul for the dominions of the Sultan of Muscat. As the ship Waverly, which carried out the reinforcement to the Taungoo mission, was to touch at Zanzibar, the missionaries were instructed to get what information they could respecting this place, as a field of missionary labor. They had an interview with the Sultan of Muscat, who resides a part of the year at Zanzibar. His dominions lie on the sea coast, extending about 1,700

miles on the African coast, and about 1,500, on the Arabian coast. He came into power about thirty-five years ago, as it is reported, by putting either his brother or his uncle to death, having understood that his own life was in danger from the jealousy of the reigning prince. He is a remarkable man—a man of great liberality. He is the man who formed the treaty with the United States in 1835. He belongs to a remarkable trio, the other two of which are Mohammed Ali, of Egypt, and the late Sultan Mahomed of Constantinople, who are among the most remarkable men of the age. It is remarkable that three such Mohammedans should come into power about the same time. This is the most interesting and unexceptionable character of the three.

Zanzibar is a beautiful Island, 40 or 50 miles long, containing about 150,000 inhabitants. The climate is good, and the neighboring continent is apparently populous. Annually or semi-annually, trading caravans pass into the interior from this place, to the distance of 500 or 600 miles. They pass through five or six tribes, as they say, till they come to a large town, surrounding a large lake. No great difficulty appears in the way of sending missionaries to these tribes. Were the men and money provided, it would be no doubt desirable to have a small mission at Zanzibar, under the protection of the Sultan of Muscat, preparatory to anterior efforts in the interior. It seems highly probable that Africa may be entered from the East, as well as the West on the Niger.

The operations of the Holy Spirit on the mind of the Sultan are most decided and gratifying. The ordinary progress of the gospel by the Pastors, accompanied by increase of prayer and religious conference in the Churches, are the only means used. We hope and expect still greater blessings, from him who already shown himself so rich in mercy.

The Editor of the *Zion's Herald*, says, "The great stress upon the gospel in this city, is still increasing. The conversions are many. Dr. Bradley's success in staying the annual ravages of the small pox, by means of inoculation has been very signal, and has inspired the rulers as well as the common people with great confidence in him. This disease rages among the people four or five months every year; and it is almost impossible to find a family of some years standing, that has not suffered from it the loss of two or three or more lives. A large majority of the Siamese are thickly packed, and very many of them have either lost their lives, or had them greatly injured by the disease. Doc. B. is also instructing the royal and other physicians in the art of inoculation, and in the principles of the medical science; and at the request of the king is writing and publishing books on the subject—preparing the way to save the lives of thousands.

Preaching.—Regular religious services have been opened at the Tract house—and considerable audiences are secured. One young man gives reason to hope that he has truly yielded his heart to God.

March 6, 1840.

BOSTON RECORDER.

M.—A letter from Rev. S. editor of the *Mirror*, dated Feb. last awakenings here were on the present year, under the ordinary way. The excitement commences but has been constantly spread, until it now pervades all classes, startled men are now almost daily to the yoke of Christ."

—A letter from Rev. James C. in the last *Mirror*, confirms the view in that place and the neighbor, and in our last, and gives many interest on the subject of Religion increasing. The conversions are not just arrived at adult age, the Holy Spirit on the mind, are gratifying. The ordinary preaching of the Pastors, accompanied by an religious conference in the means used. We hope for, after blessings, from Him who has so "rich in mercy."

The Herald, says, "The great religious society in this city, continues its power. We never will state of religious feeling among

that showers of divine grace in the various sections of it in Europe and the Islands of the sun how to express our views to these indications of God's mercy better, than we find in the editorial article of the last which contains also some general statement.

Churches. There is an as-

sembly of the sanctuary, in every all evangelical denominations mentioned in the *Revival* at Philad., and in every account from the west and the east. In this city a multitudes are flocking in the meetings of the week, as well as in place, a few miles from New York recently visited, we were in two weeks past there had been a long all classes on the subject of ship; neither mud nor rain prevent us from thinking that the same tendency is no revival reported.

survival, that people come to be, as in 1831, to they come without urging or incitement.

that all classes are similarly & Baptists, Methodists, Evangelicals, and anti-abolitionists hold up in importance, in the heart, there is solemn blessing.

moreover, are characterized by it is not so much the question will be said. Deep and manifested, to the most plain, elements of Divine truth. Whether, whether, in common education, the people seem determined

that there seems to be very strong. People do not come out to hear and feel. Indeed, marked, is humbled—it is the effect of its courage abated.

the special interest has apparently to be strikingly in connection with the labors of the minister.

worthy willingness to have persons the subject of religion. The

are attended by this city we do not say how confident, however, that was

the result of this work, is that, there is no

we are not regard this as an important sent upon the churches in our cities and large towns. The

to spend most of his time for among churches in places above have been no period like the particular notice that God seems to have for several years held

we not regard this as an important

the campaign of both the past winter, to have been

has not been directed to

feelings in view of the emer-

country has not been willing

the amount of the damage,

the popular movements and

strenuous efforts, have diverted

from the theaters.

our managers, they can be

the drama has been in

as in this. In New York

have done nothing. Is statement hold true. In New

house has been shut up, or

open as a rendezvous for the

predicted for this winter, the

this witnessed a continuation

of the drama has been grad-

ual, and that it is down in England as in this country. He attributes it to a change in the public taste, and the multiplication of cheap books and newspapers, which afford a deeper and more profitable amusement. But, taken in connection with the facts above stated, respecting the increased desire to hear preaching and attend on places of worship, the Christian who watches the signs of the times, will see the hand of God in it.

We think, on the whole, Christians never had greater encouragement to pray and labor earnestly for a general and powerful revival of religion all over the land, than at this present time.

CONVENTION OF PROTESTANT CHURCHES.—A communication in the New York Christian Intelligencer, the organ of the Reformed Dutch Church, proposes a general convention of representatives of the Protestant churches throughout the world, for the purpose of consulting on the best means of resisting the encroachments of the Papacy, and seeking the conversion of the Jews and heathen. The writer states that a "Convention of Reformed Churches" in this country has already held two meetings, and will hold another at Philadelphia, in May, 1841; and that considerable interest has been awakened on the subject in Scotland and Holland. The measure may be a good one, if unconnected with any scheme of compromise between different denominations, or of tyrannical organization for controlling the churches.

Rev. Wm. Bond of Springfield, has accepted a call to become Pastor of the Church in Lee, formerly under the care of Dr. Hyde.

Mr. William J. Buddington, of New Haven, has received a call from the First Church and Society in Charlestown, to become their Pastor.

NEW PUBLICATIONS.

STORIES FOR THE PEOPLE. Boston: Whipple & Dunlap, 1840.

We have not time, nor is it necessary to examine other commentators or lexicographers, *in extenso*, on this point. Common sense is quite a sufficient interpreter here. The first passage simply affirms, that Christians form but one family. The second, simply takes it for granted that in every family there is disorder, and subordination of officer; and then affirms that the woman is not to usurp authority over the man, nor to teach him, but to surrender her will to his, if they happen to come in conflict, and to learn from his lips, whatever it is her duty to know and do. The first passage states a delightful fact; the second states a duty resulting from that fact. Of course, there is no inconsistency between them to require explanation. "The body is one, and hath many members, and all the members of that body, being many, are one body; so is Christ;" and so is the family of Christ. They have been all made to drink into one spirit." The foot, and the hand, and the ear, and the eye, are many members, and yet but one body; nor can the eye say to the hand I have no need of thee, nor the hand to the feet, I have no need of you." All should have the same care one for another; but all have not the same offices, nor can the several members undertake to discharge affairs not their own, without creating confusion. In Christ, there is neither male nor female, so far as his Spirit is concerned, nor so far as their title to the blessings of his spiritual and everlasting kingdom are concerned; but so far as their offices and labors in the church are concerned, they are as distinct as the different members of the same body.

THE EVANGELICAL CHURCH; OR TRUE GROUNDS FOR THE UNION OF THE TOTALS. By Davis H. Ranney, A. M., January, 1840. pp. 24, 12mo. Woodstock, Vt.

Who Mr. Ranney is, we have not the pleasure of knowing—but we have read his little pamphlet with more pleasure than we anticipated on first taking it up. It appears from an advertisement on the cover, to be one of a series of numbers which are to be published monthly, till about 200 pages are filled on "Christian Union." It is thrown into this form, in order to give a more extensive and cheap circulation." It would be premature to give an opinion of the whole work at this early stage in the progress of its publication; but so far as the present No. furnishes indications of the author's spirit and ability, as well as design, it will prove honorable to himself, and may prove useful to the church, basing toward the glorious day, when the watchmen on the walls of Zion shall see eye to eye, and lift up the voice together, proclaiming, "Thy God Zion, reigneth."

REMARKS ON THE OPERATION FOR THE CURE OF CLUB FEET, WITH CASES. A Letter to John C. Warren, M. D. on "Nature of the spine," pp. 28. By John B. Brown, M. D. member of the Mass. Med. Soc. &c. &c. Republished from the Boston Medical and Surgical Journal.

Dr. Brown has opened an Orthopedic infirmary at 65 Belmont St. Boston, for the treatment of spinal distortions, club feet, &c.; the plan of which is approved by Dr. John C. Warren, George Hayward, Edward Reynolds, and some twenty other eminent physicians in the city, who pledge themselves to aid him with their advice whenever called upon. The pamphlet will doubtless be read with interest by all who belong to the first families of Russia. The losses of the army of the Caucasus, under General Golovino, are not to be measured by the number of dead and wounded.

Russia.—Great Losses in the war with the Circassians.—Military preparations in the south of Russia, are actively continued. Fourteen battalions, comprising together 10,000 men, had been embarked at Sebastopol and Kerch for Anapa, to reinforce the army of the Black Sea, commanded by General Grable. According to the official reports of this army, it has lost in the present year, by sickness and in battle against the Circassians, about 11,000 men; "but private accounts," says the writer of the Odessa letter, "estimate the loss from 24,000 to 30,000, amongst whom were 400 officers, some of whom belonged to the first families of Russia." The losses of the army of the Caucasus, under General Golovino, are said to be much greater than those of the army of the Black Sea."

ARABIA FELIX.—The capital of Yemen, after a battle in which the troops of the Imam were defeated, had fallen into the hands of the English troops under the command of Ibrahim Pacha, the younger Governor General of Yemen.

CHINA.—Continued Interruption of Trade with the English.—They write from Calcutta under date of Nov. 13th, as follows:

"The English ship Nymph, which has arrived here in a very short passage from China, announces that all communications between the English were definitely and entirely interrupted.

"A Macanese vessel had taken place between the Chinese inhabitants of the town and the English and Portuguese residents. These last, after an inflictive resistance, had been expelled by the Chinese, who lost in the affair about 20 men. All communications had been interdicted except with the Americans, who were actively engaged in turning these events to their own account, for the increase of their trade and influence.

"Therefore, the grand means employed by the English to bring their disputes with the Chinese to a successful issue, was a total cessation of trade. But in the present case, we doubt if it will have the same effect. The principal reason herefore which made the news of the difficulties and of a diminution in the revenue, would reach the ears of the Emperor. In the present case, not only is the Emperor aware of what is going on, but it is by his orders, and by the hands of a special envoy from Pekin, that the seizure of the opium was made. The question is therefore a serious one, and an amicable arrangement is scarcely to be expected. On the other hand, England can do nothing against China: she ought therefore to yield, in our opinion."

The Frontier.—The Bangor Democrt states that two more trespassers, with horses and harness, had been taken, and on the Tuesday of last week conveyed to Houlton. These repeated instances at least show a good deal of vigilance on the part of the authorities. The Whig of the same city gives an account of the information obtained by two young men sent by Gov. Fairfield to Lake Teniseousa, for the purpose of ascertaining the operations of the British. The works there are on a larger scale than had been previously supposed, being about four hundred feet long and three hundred wide, with bastions and breast works twenty feet high from the bottom of the ditch.

* * *

LITHOGRAPHICS.

We have received two lithographic prints, designed to expose to the eye, the folly, extravagance, absurdity and guilt of intemperance; one of them exposes the "victim of intemperance," dead, and his body undergoing the process of decomposition by the aid of appropriate agents; the other presents a company of seven commissioners assembled on the business of licensing spirit vendors "FOR THE PUBLIC GOOD" in New England in 1840; and also a scene in Rome in 1820, in which the Pope is represented as granting licenses to rob and murder. We have no great fancy for prints of this kind on any subject—but if they are allowable at any time and in any circumstances, they are demanded now, in relation to the cause of Temperance. Men that will not be reasoned with, must be won by arguments of another sort. Some powerful arguments are here addressed to the eye, and through that to conscience and shame, if both have not been driven from the heart—and of either, we suspect that neither distillers nor vendors have much in these days. The prints are to be found at Whipple and Damrell's.

* * *

Portrait of Gen. Harrison.—Mr. N. Dearborn has published a very neatly engraved miniature portrait of Gen. Wm. H. Harrison. It is said to be a good likeness.

* * *

AFRICAN CIVILIZATION SOCIETY.—A Society with this title has been formed in London, embracing many of the nobility, and other distinguished persons, for the purpose of civilizing Africa, having in view the result of extinguishing the slave trade.

The Africans of the Amistad.—In answer to the memorial of the Anti-slavery Society, in England, Lord Palmerston has stated that the British Minister at Washington has been directed to interpose his good offices in behalf of these unfortunate men;

and also, their Minister at Madrid, to request that, if they should be delivered up to the Spanish minister, they may be set at liberty; also, that the laws may be enforced at Cuba, against Ruiz and Montez, and all others engaged in the slave trade.

DONATIONS.—Miss Ruth Irvine, of Newville, Pa. has recently given \$100 to the A. B. C. F. M.; \$100 to the American Home Missionary Society; and \$20 each to the Education and Bible Societies. Now is the time for those who have surplus treasures, to put them in "bags which was not old."

WHEATON SEMINARY.

Mr. Editor.—Allow a parent, a devoted friend of youth, to say a word, through your paper, of the Female Seminary at Norton, Mass. I am aware that what is said in a weekly journal is too apt to pass for a more *baseless* *peep*, leaving little impression of its truth on any mind. The little I may say above named institution, may share the same fate with your readers. Be this as it may, I will only speak the words of truth and soberness, and from an intimate acquaintance with the verity of *all* I say. My opinions have not been changed by acquaintance with similar schools in various and distinct portions of our country. The circumstances which led to the establishment of *Wheaton Female Seminary*, are of a deeply interesting character. This I must pass in silence, only saying that the institution owes its existence to the well directed benefaction of the Hon. L. Wheaton, and the fostering care of his only son, L. M. Wheaton, Esq. Its location admirably fitted for the school and safety of young ladies. It is situated, within a mile of Boston, in the village of Norton, in the State of Massachusetts.

It is a small town, with a population of about 1,000.

It is a quiet, rural, and healthy place.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

It is a place where the people are simple, and the manners are good. The school is well situated, and the buildings are comfortable and convenient.

Poetry.

For the Boston Recorder.
On the death of JAMES GRISWOLD BROWN, who
perished on board the Lexington, Jan. 13, 1840.
"Watch,"—said the Saviour,—"Watch!"
Was this thy theme
Of holy meditation,—then whose heart
Bounded with youth and health and dreams of bliss,
Poured forth at morn, sweet words of parting love?
Was this thy theme?

While each rejoicing thought
Was radiant with bright images of home,
The gleaming fireside, the fraternal smile,
The "Midst" blessed scene,—long received
'Mid distant scenes, and now to near at hand,
Almost within thy grasp,—when all conspire
To fill the soul in fond security,—
Say,—didst thou watch?

The sultry, wreck-strewn beach
Makes answer that thou didst.
Yes,—the deep sea
So pitless and stern,—who took the dead
Unseen,—unavenging,—to her cells profound,
Gave back a scroll from thee, more precious far
Than logs of pure gold.—

Firm in thy bushy arms,—unshaken,
A faithful sentinel.—The sudden call,
So widely terrible, in words of flame,
Found them prepared.—Sharp path it was, but short,
To the Chief Shepherd's everlasting fold.—

Let not affection to her wounded breast
Press this rich balm,—and treasuring up the traits
Of thy blessed life, engrave on her signet-ring
"Watch,—for ye know not when the Son of Man
Cometh."

And, therefore, unto all who tread
Time's crushing pathway, with a voice from Heaven
"Watch and be ready!"—like that faithful one
Who in the strength and beauty of his prime
Sank 'neath the cold wave, to return no more. L. H. S.

Miscellany.

THE MURDER OF SOULS.
(Furnished by a Foreign Missionary.)

In a foreign port where is stationed a sea-men's chaplain from England, the Bethel flag was hoisted one Sabbath, on board the American ship. — The congregation consisted of upwards of forty American and English captains and seamen, all of whom listened, apparently with deep interest, to a plain and faithful exhibition of the claims of the Gospel, by the Rev. Mr. — The preacher seemed unusually animated, and there was a response to his own feelings, in the fixed and solemn attention of his audience.

The ship was going to sea, on the following day, and immediately after the services, the crew were ordered to work, in order to put the vessel in preparation for taking advantage of the early ebb tide of the next morning. The captain, though not a religious man, yet professed to regard the Sabbath day; but in this case, interest took the precedence of every other consideration. At an evening hour, when the work was all finished, and the men were leisurely eating their evening meal, on their forward deck, a passenger who felt an interest in their spiritual condition, went forward to hold some conversation with them on the vast concerns of the soul. Their minds seemed unusually obdurate, and it was some time before they would quietly listen to a word from his lips. At length the passenger succeeded in getting them seated around him. He found that their peculiar state of mind had been induced by the fact that *they had been compelled to work on the Sabbath day*.

One of the hardest among them at length made the following most affecting concession. "That gentleman," said he, "did preach beautifully to-day. I must confess, I did to-day, what I have not done for twenty years before; I shed a tear, when that gentleman told us how great sinners we are: *but, as soon as I went down into the hold to work it was all gone*. There is no chance for me to attend to his soul in such a state as this."

"Ah! how little did that captain think of the dreadful consequences that might follow from compelling his men to violate the holy Sabbath day! For the sake of advancing his temporal interests of himself and his owners, he was willing to put to hazard the eternal destinies of all his men! If that awakened man had had an opportunity for quiet retirement and meditation, the impressions received under that sermon, might have resulted in his conversion. Now, who can tell but that was the turning point in his life of probation, and thus his captain has been the murderer of his soul!" (Paster's Journal).

THE PRAYING INFIDEL.

(Furnished by a Clergyman in the West.)

In a recent tour through the newer settlements of the Territory of —, my host, at a certain place, requested at my departure, that I could call and see a member of the same denomination with myself, whose husband was a Deist. I declined the combat—for combat I supposed it would prove. But he insisted, and as he had kindly entreated me without charge, I could not well refuse so reasonable a request, especially as the lady was sick.

Having called and delivered my address, I was received by the gentleman with all the respect and courtesy which mark the conduct of a man accustomed to good society. We were soon engaged in conversation, in which I received valuable information relating to the country as a field for ministerial labor; and I endeavored to say something consolatory to the lady in her loneliness—a lady who had been herself conspicuous amidst a circle of intelligent Christian females.

The morning was passing away rapidly, and I had a long and lonely ride before me. I proposed, if it were agreeable, that I should engage in prayer. The gentleman had already introduced himself by the avowal, "I am an infidel." After a moment's hesitation he assented to my suggestion; and remarked, that he would also pray in prayer, if he had not objection. I gave my consent, observing that infidels had reason to pray, as beings dependent on God; but that Christians had supererogatory reasons for prayer. He was not aware of any such reasons. I assured him that Christians felt that they were sinners against God, and that they were encouraged by the Scriptures to pray for pardon. But infidels either did not acknowledge their sinfulness, or they did not know any thing of a way of pardon, and for course they had no encouragement to pray to. To this he made no direct reply.

He handed me the Bible, and I read the 17th chapter of Acts, as the book opened to that place. I led in prayer, and he followed, acknowledging the address to God, the divine goodness in his works of creation and Providence. His sacrifice however was valueless, because like that of Cain, there was no recognition of atonement blood, "and without the shedding of blood there is no remission." But I was taken by surprise, and it did not occur to me until afterwards, to say to him that we could never unite in prayer, for as he knew nothing of a Mediator, he would be guilty of idolatry, if he were to pray in the name of Christ; and I should expose myself to a coming fire. (Heb. 12: 29) if I were to pray without pleading his merits.

After prayer, he said he had one petition to prefer to me, and through me, to the clergy as a body. It was this, that we would not represent infidels as the vilest of the vile, and without waiting for an answer, he made the concession that they were generally immoral, and that he did not wish to associate with them. Such an admission I replied was enough, for I well knew that there were among them exemplary men, and that I had made inquiry of

the neighbor at whose request I called, and he testified to his exemplary conduct, except that he habitually worked on the Sabbath. He did not consider that an immorality, except on the principle assumed by the Apostle: "If meat make my brother to offend I will eat no meat while the world standeth." &c. I then appealed to his own conscience to decide whether that was not an immorality, when it was contrary to public sentiment, contrary to the laws of the land, and that too, when his own judgment declared that the Sabbath was a blessing to mankind. To this he made no direct answer; he said, however, that he had never spoken disrespectfully of Christians, but thought as a class they stood higher than any other; that he had often thought that he should like to belong to a church, and if it could be, he would join so far as to put himself under their watch, for (said he) "we are all liable to do wrong."

And so I took my leave, not however, until he had expressed the wish that clergymen would call on him, nor until I also had proposed a request, which he said that he would not again break the Sabbath.

Reflections.—How should nominal Christians, who are ashamed to pray, feel rebuked by this praying infidel!

What a lesson is here for those who hope for pardon through Christ but will not unite with the visible Church!

What a rebuke to those who come from the churches at the East, but either bring no letters, or neglect to present them from year to year!

TRUTH THAT BECAME A SAVOR OF DEATH UNTO DEATH.

This text was most affectingly illustrated in the summer of 1836, in the following manner. The writer was led to a specification of some of the prominent sins of the day, and their effect in withholding the blessing of God was clearly shown.

Among the sins enumerated was that of *intemperance*. This was exhibited as a giant sin, and its effects as unmixed evil. It creates an unnatural appetite which can never be satisfied—lights up a quenchless flame upon the human countenance—deranges the operation of all the vital organs—creates habits of idleness and dissipation—is a wasteful and wicked expenditure of money, reducing families to poverty, if not to starvation—and at last, the grave closes from mortal vision the loathed carcass of the drunkard, and the prison house of the universe confines the immortal spirit in endless despair.

A man somewhat past middle life, was present, who, though not a drunkard, according to the vocabulary of that period, was nevertheless, intemperate; and there were fearful forebodings in the family, friends, and neighbors, that he would soon be a tot. The truth very much disturbed him, his wrath was exercised, and at the close of the services, he vented his rage in the language taught in the grog-shop, and spoke with dreadful imprecations about being "twisted in the pupit." This was uttered in a tone so loud as to be heard nearly or quite through the house. Boiling with anger, he left the place of worship, and returned to his family; but God had said, "He is joined to his idols, let him alone." His subsequent conduct in his family and abroad, was that of the madman who scattereth "firebrands, arrows, and death." But the Almighty took the controversy into his own hands. A few weeks only elapsed. The wretched man was attacked with a raging fever: hardened in sin he resisted all reproof and entreaty, and speedily passed to the judgment-seat, to answer for the deeds done in the body.

TO YOUNG MEN AT COLLEGE.

At the risk of egotism the author will state, that his own case is the one alluded to. At the age of seventeen, he left for the first time the house of the best of mothers, to go to Princeton College; and with the sincerest resolution fulfil all her anxious wishes in his behalf. Toward the close of the first session, some very unworthy young men were dismissed. They contrived, however, to impose upon the great body of the others, and induce them to believe that they were most unjustly and cruelly treated. What was called a petition was gotten up in their behalf, and offered for the signatures of the rest. Great numbers signed it, scarce knowing its contents. It proved to be such a one as the faculty could not with propriety listen to, or allow to pass unnoticed. We were required to withdraw our signatures, and it was so managed by the leaders of the rebellion, that the College was broken up in confusion and all returned home. It was then that I felt the excellency of maternal authority, which great numbers did not, for they did not return. Soon after my return, my thoughts were seriously turned to religion and the gospel ministry. How far otherwise with me it might have been, had I been permitted to take my own way. God only knows. As a warning to the young men of our land, let me say, that it required nearly thirty years to repair the injury done to that institution, by that proceeding of unreflecting and misguided youths. Let me warn them to beware how they ever assemble together for the purpose of consulting how to redress the supposed wrongs of their fellow-students, and above all how they set their names to any instrument purporting to be a condemnation of those in authority. Very seldom indeed will the faculty mistake in their judgments concerning those who are the subjects of discipline. All of those for whom the petition alluded to was offered, proved to be most unworthy characters, and in many and extensive journeys throughout the length and breadth of our land, since that time, I have met with very many of those who were most zealous in the cause, but never with one who did not regret and condemn the part which he had taken in it. On this subject let me say one word to parents, in behalf of the schools and colleges in our land. Heavy indeed are the complaints of teachers and professors against you in this respect. I hear them wherever I go. You are considered as the great obstacles to the right government of youth in our literary institutions of every grade. Those who have charge of our children declare that you withhold your support from them in the most trying emergency, that your blind partiality to your sons leads you to palliate, if not justify, conduct which is perfectly inadmissible in a well ordered institution. They declare that it seldom happens that a youth is dismissed, without finding in the parent one to justify him and condemn them. In illustration of the greatest luxury of authority in some parents, and the most unjustifiable sentiments of others, I would mention what I received from undoubted authority concerning three youths in one of the distant colleges in our land. A short time after one of them had reached the college, he violated some law and was reproved by the professor. He wrote to his father that the professor had insulted him. The father immediately took up his pen and wrote, "my son, go and purchase for yourself the largest cane in the place, and break it over the professor's head." The other two wrote to their father that after having tried the college for a few weeks, they were not pleased with it, and without any permission had moved to another college, and had taken up their lodgings in a tavern. Thus it is that the sons, not the fathers, choose and change their colleges at pleasure, and thus it may come to pass, that our colleges, instead of being nurseries of patriots and warriors and statesmen, who have, as of old, learned to command, by first learning to obey, may send forth lawless rebels, and daring revolutionists, to subvert the fair fabric of this noble republic.—Bishop Meade.

THE TWO NEGRO WOMEN,
OR FAITH AND UNBELIEF.

Two negro women in Antigua, members of a religious society, but dead many years since, exhibited a remarkable contrast of faith and unbelief.

One of these women had accumulated, for a person in her station, what might be considered much wealth; but she was haunted with such an apprehension of dying in want, that she was afraid of laying out money even for necessary food, and under various pretexts evaded paying the usual small contributions toward the support of religion in the society to which she belonged. One day she brought to a friend a number of guineas, and told her that she must keep them for her, and when she came to lie down not to let flies "naym" her—meaning that when she was confined to a dying bed, some one must be employed to take care of her. Her friend asked her how she knew that she should be confined to a bed of sickness previous to her death, and advised her to make a proper use of her money, to dismiss all care of providing for an event which might never happen, and to trust herself with Him by whom the hairs of our head are all numbered. But she was deaf to this careful counsel, and continued anxious and careful about trifles. Complaining bitterly one day to the same friend of some insignificant loss which she had suffered, while her faithful master was laboring to convince her of the improvidence of such complaints, the woman exclaimed, "Oh! my head!"—fell down—and died shortly after!

The other woman, a poor field negroe, had a heart overflowing with the love of God and man. She might have been exempted, by pleading poverty, from paying her contributions to her society; but she thought it an honor to be allowed to contribute her mite to the support of religion. On one of the occasions when she had "paid" her contribution, she had but two "dogs" (of the value of three halfpence) left. She could not bear to withhold her trifle, nor could she leave her children unfed. Recollecting that she had a little corn, she set one of her boys to grind it; and sent the other to pick a weed which the negroes boil for food. Having prepared their supper for them, she left them with a light heart, and proceeded to the estate where she was to meet her friends. When she put her two "dogs" in her pocket, she raised her eyes to heaven, with these emphatic words—"Take it, Mass; it is not for me to give it." In her way home the next morning, she had to pass the house of a lady who knew her. The lady seeing her called out, "O Mary! I bought a quarter of pork from you so long ago that I had quite forgotten it; how much was it?" Mary could not recollect the amount; but the lady determining not to let her lose it, gave her two dollars, and sent her to her housekeeper for some rice and salt pork to take home with her, to which the housekeeper added some flour and pork from herself. In relating this circumstance afterward, Mary remarked, that if we give God anything, he does not pay us again as our fellow creatures do, but gives us twice and three times as much in return. This excellent Christian has been heard, when praying with other females, to be so drawn out in love to her fellow creatures, that when she could particularize no further, she has supplicated, in the warmth of her love for mankind, and with true sublimity of conception—that there might be "a full heaven and an empty hell!"

The Mother and Sisters of President Edwards.

His mother, the wife of the Rev. Timothy Edwards, of Windsor, Conn., appears to have been a woman of rare endowments. Although her husband was a divine of more than ordinary excellence, she is spoken of by those who had opportunities of knowing her character, as possessed of remarkable judgment and prudence, superintending the domestic concerns of the family with great fidelity and skill, and in addition to her domestic duties, that from the complete freedom with which Mr. Edwards was allowed to pursue his official labors, must have been very heavy, and have engrossed a small portion of her time, she became scarcely less noted for the extent of her general literary information, her knowledge of the Scriptures and theological science.

After the death of her husband, her union with whom had continued for sixty-three years, she was enabled still freely to indulge her studious propensities. It is recorded of her, that she always kept in her parlor a table on which were laid the more important works in her possession, on doctrinal and experimental religion. In the afternoon of every day, at a particular hour, the ladies in the neighborhood were in the habit of repaired to this parlor, where the passage of Scripture was first read, and afterwards discussed their first serious impressions to the remarks and exhortations which fell from the lips of Mrs. E. She survived to the very late period of ninety-nine years, and died, venerated by all who knew her, leaving the remembrance of a character of singular energy, good sense, extensive information and unaffected piety.

The daughters of Timothy Edwards, and the sisters of Jonathan, were educated with unusual care. They were all conducted by their father, who was distinguished for the extent and accuracy of his classical acquisitions, through a full course of English and classical studies.

The education of her son, Timothy, was given by Dr. Edwards, who was a man of great talents, and a man of high character. He was a man of great personal worth, and a man of great talents, and a man of high character. He was a man of great personal worth, and a man of great talents, and a man of high character.

THE HIGHEST PATTERN.—As it will raise our endeavor high to look on the highest patterns, so it will lay our thoughts low concerning ourselves. Men compare themselves with men, and readily with the worst, and flatter themselves with that comparative baseness. This is not the way to see our spots, to look into the muddy streams of profane men's lives; but look into the clear fountain of the word, and there we may both discern and wash them. Consider the infinite holiness of God, and this will humble us to the dust. When Isaiah saw the glory of the Lord, and heard the seraphim cry, "Holy, holy, holy," he cried out of his mouth, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

HOW SOME PARENTS LOOK AND ACT.—When I have seen with how many wry looks, and harsh exclamations, a new book is purchased for the child, who is not permitted to lay it aside, like his father's Bible to gather dust, and bless future generations instead of the present; and when I have heard complaints remorselessly thrown out against teachers, because children would not and could not learn without books—and because they were not permitted to beg or borrow the books of others, I have said within myself, Mistaken parent! hapless instructor! abused child! Heaven have pity on you all!—W. Russell.

A CURE FOR THE TIMES.—The momentary embarrassments of the country are unparalleled; many find but the shadows of their fortunes left, and all classes participate in the sudden reversal. It is the hand of the Lord rebuking a nation which had earned the character of a money-making and money-loving nation. But what is the cure? If we cannot propose a cure, we can at least suggest a palliative. It is this: moderate your desires; be content with the necessities of life; lay up treasure in heaven. All this may be done on a small income; and when once fairly tried, it will be found that happiness does not depend on large accumulations. Godliness with contentment is great gain.

ONE of his sisters, Miss Judith Edwards, I find a fuller account than of any of the others. Like her mother, she possessed personal qualities of a high order, and was also distinguished for great sweetness of temper, and a fine understanding. Her education was very thorough; in her reading, while fond of such books, as by the elegance of their style, and the character of their matter, were fitted to captivate her imagination—she yet preferred the more solid and instructive works. She was much addicted to theological reading, and her acquaintance with the science of Theology was even profound. In her devotional habits, she manifested a most exemplary strictness; carefully observing the Sabbath, and employing with so much skill and diligence the means, which Heaven has furnished for advancement in holiness, as to make very rare attainments in piety. I think it will be admitted, that if the other sisters of Jonathan Edwards approached even tolerably near to this pattern of excellence, his circumstances as the brother of such a circle were uncommonly favorable to the production of a character, eminent equally for its moral and intellectual worth.

REV. ROWLAND HILL.

We have had all the short-hand writers from London to take down his sermons; but the movement (it might be said) he got "under weigh," they invariably laid down their pens in utter amazement and despair. Indeed nothing but an active mind and close attention could keep us at first.

A Mr. R. Granville of Covington, Louisiana, has been arrested and held in \$1000 bonds, on suspicion of having caused the death of a female slave, by blows and cruel treatment.

PEPPERELL ACADEMY.

MR. HORACE HERRICK, the Preceptor of Groton Academy for three years past, has taken charge of the school. For the present term, he will teach Latin, French, and German, and ample room will be given for the study of Chemistry, astronomy, and natural philosophy in a course of lectures. An able female teacher will assist the Preceptor. The Organ and Piano will be given to a first rate teacher on the Organ and Piano Fund, Est. at the Union Bank, Boston; and a general reference to Rev. David Greene, at the Mission House, Boston; and Rev. Daniel Crosby, Charlestown. T. Feb. 28.

NOYES' HEBREW PROPHETS,
A New Translation of the Hebrew Prophets, in
one Volume, 3 vols. 12mo, \$1.00 per volume. The
Prophet Noyes has accomplished a translation
with most praiseworthy diligence, though he has
had limited support. He has yielded to the inducement
of those who may be committed to his care, so as, if
possible, to secure a good price for his work.

A reference for particulars may be made to Chester Adams, Esq., at the Union Bank, Boston; and a general reference to Rev. David Greene, at the Mission House, Boston; and Rev. Daniel Crosby, Charlestown. T. Feb. 28.

WHIPPLE & DIBBLELL.

THE COLD WATER ARMY.

BY THOMAS P. HUNT, The Brookline Friend.

BOSTON

FRIDAY,

FROM OUR

W.

with him, so as